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CRITICAL DISQUISITIONS,

CONTAINING

SOME REMARKS,

I. ON MASIUS'S EDITION OF THE BOOK OF JOSHUA.

AND

II. ON ORIGEN'S CELEBRATED HEXAPLA.

By the Rev. Dr. HENRY OWEN, F.R.S.

RECTOR of St. Olave, Hart Street, &c.

"Quid verum—curo et rogo, et omnis in hoc sum."

HORAT. I Ep. i. 11.

LONDON,

PRINTED BY AND FOR J. NICHOLS,

MDCCLXXXIV.

GENERAL INSTRUCTIONS

CHAPTER I

OF THE HISTORY

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TO
THE HONOURABLE
AND
RIGHT REVEREND
SHUTE BARRINGTON, LL. D.
LORD BISHOP OF SARUM,
THE FOLLOWING DISQUISITIONS
ARE MOST HUMBLY INSCRIBED,
AS SOME TOKEN OF GRATITUDE
FOR THE MANY FAVOURS
RECEIVED FROM HIM
BY
THE AUTHOR.

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TO
THE HONOURABLE
AND
RIGHT HONOURABLE
SIR
THE SECRETARY OF STATE
FOR THE COLONIES
AND
THE WEST INDIES
THE FOLLOWING DISPOSITIONS
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AS SOME
FOR THE
RECEIVED FROM HIM
BY
THE ATTORNEY



ADVERTISEMENT.

THE SEPTUAGINT Version of the Old Testament, though highly approved in former times, has since however been severely censured by several and various writers : and in effect, perhaps, by none more severely, than by the two eminent writers, whose works I have ventured to comment upon. What attention or regard these comments may deserve, is a point left entirely to the judgement of the candid and competent reader,

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DISQUISITION I.

CONTAINING SOME REMARKS ON MASIUS'S
EDITION OF THE BOOK OF JOSHUA.

MASIUS's edition of the book of Joshua was first published at Antwerp, in the year 1574. It no sooner came into the hands of the learned; but it met with great and almost general approbation. Not so general, indeed, but that the Commentary fell under the censure of an expurgatory decree from the church of Rome; and, in consequence of that decree, was accordingly expunged in no less than twenty-two places; as appears from a copy in my possession, that passed the forms in that case required. But, notwithstanding this decree, the book still maintained its credit, especially among Protestants.

Now, the principal thing that contributed to support the credit of the work, and to recommend it to the esteem of the learned, was the insertion of the *obeli* and *asterisks* in the Greek and Latin columns; taken chiefly, as it is said, from an ancient *Syriac* MS, charged with these marks, and literally translated from the Septuagint Version, as it stood in the Hexapla.

The reasons which induced the author to insert these *obeli* and *asterisks* in the manner he has done, are delivered at length in the Annotations that follow the text. These Annotations Bishop *Walton* wholly adopted; and inserted them verbatim in the VIth volume of the London Polyglott. After him the learned Dr *Grabe*, in his edition of the *Alexandrian* MS, adopted them likewise; for it is evident, on comparison, that, throughout the book of Joshua, he has almost every where prefixed these *Origenian* marks to the same words and sentences to which Masius had prefixed them before; and it should seem chiefly on his sole authority.

The approbation of these learned editors, added to the prior encomiums of Jerom,
raised

raised these marks into signal importance in the estimation of several divines. They had originally, doubtless, their use; and, whilst they stood *intire* in the Hexapla, answered some valuable ends. But unfortunately, in the transcripts made from thence, they were soon either totally omitted, or at best but thinly inserted; so that few of them, comparatively speaking, have reached our time: nor yet are those few to be always depended upon, because of their different positions in different copies: though, indeed, if we could depend upon them, I scarcely know of any useful purpose to which they can *now* be applied.

Let us consider them, however, as they are applied by Masius.

What assistance he derived in the application of these *obeli* and *asterisks* from his *Syriac MS* *, I know not: but this I know, and I draw my knowledge from the structure of his book, that he adjusted and applied many, if not most of them, himself; and even upon wrong principles.

* Some have doubted whether he was ever possessed of such a manuscript. Vide Le Long, *Biblioth. Sacr.* Ed. Lips. 1709.

This may seem a heavy charge. But the charge is not more heavy, than the proofs are plain.

If we closely examine the book, it will readily appear, that he formed the plan, and proceeded in the execution of it, upon these postulata, viz.

1. "That the common Hebrew text, which he has inserted in regular columns, is the true, perfect, and original text." And therefore to every word that is found in the Greek beyond what this text exhibits he has prefixed an *obelus*.

2. "That the *Vatican* MS contains the true and simple version of the *Seventy* interpreters." And therefore to all that is added to make this version conformable to the Hebrew, he has prefixed an *asterisk*, as supposing it to be taken from the other versions.

Now these are postulata, which at this time of day can by no means be granted.

The printed Hebrew text, we are now certain, is, in many places, imperfect and corrupted. And therefore the Greek version can with no propriety be corrected by it; nor ought it to be reduced to it.

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The *Vatican* MS, though ancient, venerable, and of high value, can yet on no reasonable grounds be supposed to contain the *simple* version of the *Seventy*. It has its additions and omissions, as well as other copies; though not perhaps in equal degrees. The *simple* version of the *Seventy* is now included in no single MS; it lies dispersed among the various copies. And it is by collating these various copies, and comparing them with the collated Hebrew, that we can ever hope to come at the truth.

The writers, who have treated of the *obeli* and *asterisks*, seem, in my opinion, to have all rushed into one general mistake. They affirm, or rather take it for granted, that all the redundances under the *obeli*, and all the deficiencies under the *asterisks*, were, the former inserted, and the latter omitted, by the *Seventy* interpreters themselves. But, if we accurately attend to the words and sentences so distinguished, we are almost necessarily led to conclude, that they are rather the additions and omissions of later transcribers, than of the original interpreters. And if certain Greek MSS should still be found, which, in many

particulars, exclude the redundances on one hand, and supply the deficiencies on the other, would not that exhibit an undoubted proof, that the archetypal copies from which they were transcribed were perfectly exact and right? and consequently, that the *Seventy* were faithful interpreters?

Now, happily for us, such MSS do still remain; and serve to demonstrate how greatly prejudiced Mafius was in favour of his own system: for what but the highest prejudice could ever induce him to prefix his marks on the sole authority of the *Vatican* MS, when other MSS of high antiquity and good credit, plainly shewed, that no such marks were necessary?

Mafius, in compiling his book, manifestly proceeded, as was observed before, by this general rule. Whatever he found in the Greek, which had nothing to answer it in the printed Hebrew, that he marked with an *obelus*: and whatever he found in the printed Hebrew, which had nothing to answer it in his Greek, *i. e.* *Vatican* copy; that he supplied, and chiefly from the *Complutensian* edition, under the sign of a *star* or *asterisk*.

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This is the rule which he uniformly observed.

Such then being the rule of procedure, let it here be allowed me to propose a question : and the question is this ; Cannot any man of knowledge, proceeding at this time by the same rule, apply these signs to *any*, or even to *all*, the books of the Old Testament, with as much accuracy and precision as Masius applied them to the book of Joshua ? But would this man of knowledge, when he found Hebrew MSS correspondent to the Greek marked with *obeli* ; and likewise Greek MSS correspondent to the Hebrew in the places distinguished by *asterisks* ; would such a man, I say, supposing him unprejudiced, ever think of inserting these signs where his MSS shewed he had no occasion to insert them ? Yet this was the case with Masius : for he made no account of any MSS whether Greek or Hebrew, that varied from his assumed texts ; but boldly pursued his scheme, in opposition often to a cloud of witnesses, that evidently proved the falsity of it.

In the animadversions I am going to make, it is not my intention minutely to examine
all

all the particulars, as they occur in the book ; but, having reduced them into two classes, to select such instances under each head as are sufficient to ascertain the point in question—sufficient to ascertain, that the obeli and asterisks are here often prefixed to words where several MSS clearly shew, that they ought not in truth to have been prefixed to them.

Class the first. Of words placed under *asterisks*.

These come all under one consideration, viz. that of words *supposed* to have been omitted by the *Seventy* interpreters. But what ground is there for such a supposition ? Is there any thing in the nature, construction, or meaning of these words, that should induce the original interpreters to omit them ? This cannot be affirmed with any shadow of reason. And if they had no inducement to leave them out, why should we suppose they did ? Nay, do not the copies, which now supply these defects, exhibit to us so many positive proofs that their archetypes were clear of them ? And, if so, is not this a plain indication, that they obtained a place at first in
the

the *Septuagint* version, though hasty and careless transcribers have since left them out. That such copies do exist, will soon appear an absolute fact. Upon this fact then we may lay it down, I presume, as a maxim, that, in truth and propriety, no asterisks should have been prefixed to any words, which, though wanting in some copies, are yet to be found in others, of equally great or greater antiquity. By this maxim let us now examine our author's system.

Joshua, chap. i. ver. 1. δέλα Κυρίε: and ver. 7. κατὰ πάντα τὸν νόμον, are marked with an asterisk, as being wanting in the Vatican MS. but they are both extant in the Oxford MS*, which has as much, if not more, right to claim descent from the original *Septuagint* than even the *Vatican* has. They are also to

* The *Oxford* MS, which belongs to *University College*, and comprehends the *Octateuch*, is one of the most valuable we now possess. Though it was written so late as the year of our Lord 1126, yet was it taken from a very ancient copy; a copy that agreed, as appears on comparison, with one of those (for he evidently made use at least of two) which Philo Judæus had in his hands. This MS deserves much more attention than has yet been paid to it. The Collation in Walton's *Polyglott* ought to be revised. It is far, I am afraid, from being exact and perfect.

be found in the *Basil* MS*; a MS of great note in the estimation of the learned Montfaucon. And here let it be observed, once for all, that the first of these, and many other phrases, which Mafius has marked, as omissions, with asterisks, are likewise extant in the Complutensian and Aldine editions; which is some confirmation of their originality. For since the persons who presided over those editions never added any thing of their own, they stand as vouchers, that some antient MSS read precisely in the manner they have represented.

But to proceed, chap. i. ver. 14. Μωϋσῆς πέραν τῆ Ἰορδάνου, and ver. 15. καὶ κληρονομήσει αὐτήν, supposed to have been omitted by the LXX, and therefore *asteriskised*, are both extant in the Oxford MS.

The same MS supplies again a supposed omission in chap. ii. ver. 4. reading there, καὶ ἐκ ἔργων πόθεν ἦσαν.

Chap. ii. ver. 14. Here Mafius has prefixed an asterisk to the following sentence,

* Codex R. R. P. P. Sancti Basilii Romæ, X. sæculo exaratus.

viz. εἰ μὴ γνωρίζετε ὑμεῖς τὸ ῥῆμα ἡμῶν τῆτο : which, by the bye, is his own translation. The Oxford MS reads, εἰ μὴ ἀναγγείλῃς τὸ ῥῆμα τῆτο, in exact conformity with several Hebrew MSS, which instead of ידגה have ידגה. Vide Kennicott in loco. This version Grabe adopted; but, in compliment to the printed Hebrew, changed the verb ἀναγγείλῃς into ἀναγγείλητε. We have often to lament, that he was so prejudiced.

In ver. 15. there are two supposed omissions filled up under asterisks. But the Oxford MS supplies in a great measure both these defects. For it reads, διὰ τῆς θυρίδος ἐν σχοινίῳ ὅτι ὁ οἶκος αὐτῆς ἦν ἐν τῷ τείχει. It leaves out indeed the latter part, (and it is wanting in the vulgar Latin,) as bordering upon something like tautology. For if Rahab's "house" "was on the town-wall," is there any necessity to add, "and she dwelt on the wall?" I suspect even the Hebrew to be an ancient marginal gloss. Of such glosses I see, or think I see, many other instances. What is to be thought of Exodus xvi. 36? And what of many other explanations, which the Israelites could have no need of in the days of Moses?

Chap. iii. The Oxford MS has, ver. 11. ἔμπροσθεν ὑμῶν : and, ver. 12. Καὶ νῦν προχ. yet they are both placed under asterisks by Mafius and Grabe.

Chap. iv. ver. 3. The words, ἀπὸ σάσεως ποδῶν τῶν ἱερῶν, though marked as omitted by the LXX, are all extant in the *Oxford* MS and *Complut.* edition : and so they were in the copy from which the vulgar Latin was made : supposing it, as some say, to have been made from the Greek.

Chap. v. In the *Alex. Vat.* and *Oxon.* MS. the 4th and 5th verses are strangely mutilated and corrupted. In the *Basil* MS they stand entire ; as they do also in the *Complutensian* edition, from whence they were adopted by Mafius and Grabe.

The latter part of the 9th, and the beginning of the 10th verse, ἕως τῆς ἡμέρας—Γαλγᾶλοις : though marked as omitted by the LXX, are yet to be found in the *Oxford* MS ; and the *Basil* MS, in a note, bears witness to their existence in the *Septuagint* Version.

The several passages which are distinguished by asterisks, as omissions in chap. vi. (such as, Καὶ κυκλώσατε τὴν πόλιν, &c. ver. 3, 4, 5, 6.

ἐν

ἐν τῇ ἀναβάσει—πλήν—ἐπ' αἰκίς. ver. 15. and ἕκαστος ἐξεναντίας πόλιν. ver. 20.) occur at length in the same valuable MS.

The like may be observed of chap. viii. ver. 7 and 8, 9, 11, 12, 13, 20, 26. For all that is here supposed to have been omitted by the *Seventy* interpreters is to be found in the *Oxford* and *Basil* MSS.

Chap. x. The 15th verse is wanting in the *Alex.* and *Vat.* MSS: and I think rightly. It is extant in the *Oxford* MS; but should have been transferred to ver. 43, where it is wanting in *all* our Greek copies; and supplied by Masius under an asterisk. N. B. Masius, in his *Greek* column, has placed this 15th verse under an *obelus*, though his *Hebrew* column plainly shews, that, even upon his own system, he should not have done it.

Chap. xiii. The 33d verse, wanting in the *Alex.* and *Vat.* copies, and supposed to have been omitted by the LXX, because of its affinity to ver. 14, stands thus at full in the *Oxford* MS. Καὶ τῇ φυλῇ Λευὶ ἐκ ἔδωκεν Μωϋσῆς κληρονομίαν, Κύριος ὁ Θεὸς Ἰσραὴλ, αὐτὸς κληρονομία αὐτῶν, καθὼς ἐλάλησεν αὐτοῖς,

The same excellent MS supplies, in a singular manner, the supposed omission of the

Seventy interpreters at the close of chap. xxiij. For after προσκυνήσητε αὐτοῖς, it adds, καὶ θυμωθεὶς Κύριος ἐφ' ὑμᾶς ἀπολέσῃ ὑμᾶς ἐν τᾷ χειρὶ ἀπὸ τῆς γῆς ἧς ἔδωκεν ὑμῖν. a reading that deserves notice, because it is so very different from that which occurs in any other copy. See *Compl.* and *Ald. Edd.*

Let this suffice with respect to the asterisks. Proceed we then to

Class the second. Of words placed under *Obeli.*

The *Obeli* denote the additions that appear in the *Greek* Version above what is extant in the *Hebrew* text. Now these fall under various considerations.

1. As the idiom of the Greek language is more exuberant than that of the Hebrew, if we regard the words only and not the sense, we may fix obeli in several places, where yet in reason they ought not to be fixed. And thus Masius has, in my opinion, very injudiciously and unnecessarily inserted no less than *three* of these marks, (see chap. i. 5.) where he needed not to have inserted *one*. See also chap. ii. 7. x. 11. and various other places. But this is not the fault of Masius alone:

alone: Origen himself is justly chargeable with it.

2. Most of the phrases, marked with obeli, were manifestly inserted in the Greek Version by way of *explanation*. They are a kind of paraphrastical interpolations, purposely added to render the sense more clear, complete, and determinate. They owed their origin, if I am not greatly mistaken, to the following circumstance. The *Koinē*, that is, the old Greek Version in *common* use, though plain and simple, was nevertheless in *many* places scarcely understood by the *common* people. To render those places more intelligible, the ministers of the Church in reading, or perhaps in the subsequent explication of the lesson, added, I conceive, in some places certain words to explain the sentence; and elsewhere exchanged some words of *abstruse* meaning for others *better known*. And moreover, where they thought some texts improperly rendered, there they proposed *new* and *different* translations of their own. A practice by no means to be censured; since it contributed to improve the understanding of the vulgar; and to facilitate the know-

ledge of scripture. To speak nothing of others, we ourselves have practised the same. Thus, to instance in the *three* cases: Gen. xiii. 9.

"If *thou wilt take* the left hand, *then I will*
 "go to the right; or if *thou depart* to the
 "right hand, *then I will go to the left.*"

Here the *Italicks* are laudable additions of our own. And for change of phraseology see Ezek. xx. 5. where instead of, "I lifted up mine hand", the margin reads by way of explication, "I sware." And again, chap. xlvi. 3. where instead of the words, "when I came to destroy the city," the margin, in conformity to the sense of the original, justly reads, "when I came to prophesy that the city should be destroyed." The third point is confirmed by the *different* translations of the *same* passages in the different editions of our *English Bible*. But I must digress no further: and therefore return to the point I was before upon.

The explanatory interpolations above mentioned, made in the *Greek Version* by the governors of the Church, or by whomsoever you please, were afterwards inserted in the margin of several copies; and from thence finally

finally admitted into the text; which accounts for the variations of the *Greek* from the *Hebrew*; as it also does for the *different renderings* observable in the *Greek itself* before the time of Aquila. And be it further remarked, that these interpolations, though founded on the same principle, were yet of course different in different countries, because of the different idioms of their language; which fully accounts for those varieties we see between some and others of the *Greek* copies, especially with respect to technical terms.

Hence then it is evident, that these and such-like additions can with no propriety be attributed, as they commonly are, to the *original* interpreters; but owe their existence to subsequent authors. There may be some *seeming* additions, indeed, and now distinguished by *obeli*, which came from the hands of the *first* interpreters. But they are of a different nature, and stand on a different foundation, from those above mentioned.

I am inclined to believe, that, in chap. ii.
1. the words, Καὶ πορευθέντες οἱ δύο νεανίσκοι
ἦλθον εἰς Ἱερουσόλῃμ, are the words of the *Seventy*.

But I am equally inclined to believe, that they found the correspondent Hebrew in *their* copies, though we cannot find it at this time in *ours*. Our own copies however supply us with many *Hebrew* words, which answer the *Greek* ones, that Masius has marked as redundant. Thus, chap. ii. 3. Cod. 109 *Kennicott*, has לילה correspondent to the obelized Greek τὴν νύκτα. So again, chap. ix. 17. Cod. 180. reads יְהוָה יְהוָה, exactly conformable to the Septuagint version, ὃν ἂν ἐκλείψεται κύριος. And indeed without the words יְהוָה and κύριος the meaning of the sentence would be rather doubtful and obscure.

Chap. vii. 22. The *Alex.* MS reads, καὶ τὰυτὰ ἦν κεκρυμμένα ἐν τῇ γῇ. And three Hebrew MSS, having כְּתוּב, confirm the truth of this reading; which Dr. *Grabe* has nevertheless thrown out of the text.

Chap. vi. 5. εἰσελεύσεται πᾶς ὁ λαός. Here Masius has obelized the adjective πᾶς. But an excellent Hebrew MS 99 *Kennicott*, reads in this 2d. place כָּל הָעָם, according to the Septuagint.

Chap. vi. 7. The printed Hebrew is וְהָיָה plural and ungrammatical. The LXX read
in

in the singular, וַיֵּאמֶר, which is now confirmed by no less than thirty five Hebrew MSS. See *Kennicott*.

Chap. ix. 3. Two Hebrew MSS, for אֵת אֲשֶׁר read here אֵת כָּל אֲשֶׁר, conformable to the Septuagint version, πάντα ὅσα. The word πάντα however Mafius has placed under an obelus, because the Hebrew כָּל was not in his copy.

Chap. xxii. 34. ὅτι Κύριος αὐτὸς Θεός. Here Mafius has obelized the relative αὐτὸς, though several MSS, in conformity with that which the LXX used, read in this place, הוּא הָאֱלֹהִים.

The particle ׃ is extremely often stigmatized by our editor with an obelus in every part of the book. See particularly chap. ix. 1. and chap. xxi. 7, 24, 29, 30, 31, 34, &c. Now this he was led to do, because the particle ׃, *Vau*, in such places did not exist in his printed Hebrew. But how many Hebrew copies has Dr. Kennicott produced, which still expressly retain it? Vide in locis recitatis, et alibi passim. This is a plain proof to me, that many of these signatures are of the author's own applying. However, let us proceed.

In

In chap. xxi. Masius has marked for omission two whole verses (36, 37), which are absolutely necessary to complete the given account; for, if these verses be struck out, *four* Levitical cities will be *wanting* to make up either the particular number 12, ver. 40; or the total number 48, ver. 41. The consonancy of scripture therefore requires, that these verses should be scrupulously retained; and retained they are, under one form or other, in 126 Hebrew MSS. not to mention 1 Chron. vi. 78, 79. An evident proof of the original integrity of the Septuagint Version. But, notwithstanding this proof, our author would expunge the whole passage. His reasons for so doing accept in his own words. *Annot. in locum*, “*Ἰλλα, καὶ πέραν τῆς Ἰορδάνου, usque dum dicitur, καὶ ἀπὸ τῆς φυλῆς Γαδ, hoc est, usque ad 38 versum, debent notari obelo. Nam LII DE SUO EA ADDIDERUNT, explicandæ sententiæ causâ, cetero-qui curtæ; ut dixi in Commentariis.*” What he says in his Commentary is—“*Observandum est autem, desiderari hoc loco in Hebræo eas urbes, quas Rubenitæ contulerunt. Nam etsi in nonnullis antigraphis, post commemoras*

moratas Zabulonias, duobus versiculis illæ
 adscriptæ legantur—tamen in מרדכי, hoc est,
 traditione Judæorum, fanè vetusta, affirmatè
 scriptum est, in antiquissimis sacrorum bibli-
 orum Hebraicorum exemplaribus non exare.
 Idque etiam a R. Davide Kimhi observatum,
 et proditum est.---Sed ut ista se res habet,
 certum est desiderari. Neque enim alioqui
 summa confici potest." Here, though the
 reason of the thing forcibly persuaded him
 to adopt the reading of those Hebrew copies,
 which, by retaining these verses, completed
 the sum; yet so prejudiced was he in favour
 of the *Masoretic* text, that the evidence of
 other copies, both Hebrew and Greek, could
 not prevail upon him to let them pass for
 genuine. Nay, he obelized the *Greek*, which
 is somewhat unaccountable, after he had
 adopted the *Hebrew* from the *Antwerp Poly-*
glott, and placed it in his own text. Herein
 Grabe has not entirely followed him. But
 he has improperly obelized the words, τῷ
 πάλιν τὸ φυγαδευτήριον τῷ φονεύσαντι. I say im-
 properly: because the correspondent Hebrew
 occurs in no less than 43 MSS. And surely,
 the privilege of securing the slayer, ought in
 reason

reason to be ascribed to this city of refuge, Bezer, as well as to the other five. Compare ver. 13. 21. 27. 32. 38.

N. B. If these two verses were not extant in the *Hebrew* column of the *Hexapla* (and the omission of them by Jerom is an evident proof they were not), how faulty, I beseech you, and imperfect, must Origen's copy have been? And what strange work must he have made with the *Septuagint*, when he brought and applied it to so improper a text?

But I must hasten on.

Chap. xiii. The obelized part of ver 7. ἀπὸ τῆς Ἰορδάνου—ὀρίῃ, seems to be the version of the *Seventy*; and had, I believe, in their day, its counterpart in the *Hebrew* text.

The same may be observed of the *Septuagint* account of the eleven cities, ch. xv. 59. Θεκωὲ καὶ Εφραθαί, αὕτη ἐστὶ Βηθλεὲμ, &c. which account the Jews perhaps maliciously erased out of the *Hebrew*, that our Saviour might not appear to have sprung from the tribe of Judah. Vide Hieronym. Com. in Micheam, Cap. v. 2.

So again, ch. xxi. 42. Καὶ συνετέλεσεν Ἰησοῦς—ἐν θάμναθσαρά; seems to have had originally

nally its correspondent *Hebrew*. It has it now in part, ch. xix. 49, 50. where it does not so well accord with the context, as it would do in this place. And transpositions, we know, are frequent throughout the books of the Old Testament.

Whether, Καὶ ἐκεῖ ἔθηκαν—ἕως τῆς σήμερον ἡμέρας, ch. xxiv. 30. be a marginal gloss, founded on tradition, I cannot positively determine. It agrees very well with what occurred before ch. xxi. 42. and depends upon it; and that verse Origen allows to be genuine. Vide *Flam. Nobil.* in loc.

But to come to instances of another kind.

Several passages, or words at least, which Masius has marked as redundant in his copy, are truly wanting in other copies; and therefore should not have undergone his stigma. Thus he has, ch. vii. 6. obelized as superfluous the second Ἰησοῦς, though he knew it to be wanting in several MSS.

Again, ch. xii. 1. ἀνεῖλον Μωυσῆς καὶ οἱ υἱοὶ Ἰσραὴλ. The words Μωυσῆς καὶ, are wanting in the *Vat.* MS. and therefore should not have been introduced into the *Masian* text; for no other purpose, but to be thrown out again.

again. Though, after all, it may perhaps be the true reading, and exactly conformable to that *Hebrew* copy, from which the LXX made their version.

Unwary repetitions extant in some copies, but not to be found in others, are sometimes needlessly marked as redundances. I say needlessly, because they are evident mistakes of transcribers. Thus, ch. vii. 24. the words $\epsilon\gamma\gamma\alpha\gamma\epsilon\upsilon$ — $\alpha\chi\omega\rho$, which stand erroneously at the beginning of the verse, occur again rightly at the end of it. But what I would chiefly observe is, that there is a vast defalcation in this verse, as it stands in the *Alex.* and *Vat.* MSS. which is thus supplied in our *Oxford* copy, $\epsilon\gamma\gamma\alpha\gamma\epsilon\upsilon$ τὸ ἀργύριον, $\epsilon\gamma\gamma\alpha\gamma\epsilon\upsilon$ τὴν σολήν, $\epsilon\gamma\gamma\alpha\gamma\epsilon\upsilon$ τὴν γλώσσαν τὴν χρυσήν. I wonder how Mafius could suffer them to pass (for his text contains them) without an asterisk.

The observation, $\kappa\alpha\iota$ ἔτος ὁ καλαμερισμὸς— $\kappa\alpha\tau\alpha$ Ἱεριχώ, ch. xiii. 15. is out of place, and disturbs the tenour of the narration. It occurs again, and very properly, at ver. 32.

Marginal glosses, crept into the text, deserve, in my opinion, a greater stigma than the *obelus*. They should be either quite
thrown

thrown out, or else thrust again into the margin, from whence they came. Of these there are not a few interspersed through the book. Thus, ch. vi. 26. Καὶ ἔτις ἐποίησεν Ὁζᾶν—ταῖς πύλαις αὐτῆς, is a late marginal gloss, taken from 1 Kings xvi. 34. It is wanting in several copies. The words, ἕως ἀνέβη φαραὼ—τῇ θυγατρὶ αὐτοῦ, ch. xvi. 10. are also doubtless a marginal supplement brought hither from 1 Kings ix. 16. The obelized sentence, Καὶ ἐκ ἐξέβλησαν—αὐτῶν, ch. xix. 47. and Καὶ ὁ Ἀμορραῖος—ὄριον αὐτοῦ, ver. 49. I take to be of the same kind.

So again, ch. xxiv. the addition to ver. 33. Ἐν ἐκείνῃ τῇ ἡμέρᾳ κ. τ. λ. is certainly a gloss, and ought to be expunged. It was brought here from the book of *Judges*.

And now let me say, as Masius does, Hic esto finis annotationum.

What the reader may deduce from these remarks I cannot presume to say. But if he deduces any thing to the disparagement of our author's character, he deduces more than I meant he should. Masius was a man of great integrity and profound learning: but he had his prejudices; and those prejudices often led him

him to draw conclusions that were not right : conclusions however that militated strenuously for the church of Rome, in opposition to the reformed churches. In the days of Masius, and indeed long after, it was the artifice of Catholic writers to defend *covertly* their *own* church, when they *seemed* to be discussing quite *other* subjects. This mode of writing Masius pursued ; for, with respect to the book now before us, though his *professed* design was to correct and restore the *Greek* text, yet his *latent* intention was merely to confirm the authority of the *Vulgate*. And all the complaints he makes of the corruptions in the common *Septuagint*, are meant to be understood as so many proofs of the superiority and perfection of the *Latin* version. Several other writers had the same end in view, and justly fall under the like censure. Thus, to come to particular instances. Tho' the labours of Jo. Morinus eventually benefitted the universal church, yet little or no thanks are properly due to him from us Protestants ; for he cried up the authority of the *Septuagint* (Præf. in Bibl. Græc. Parisiis, 1628.), and extolled the superior integrity of
the

the *Samaritan* Pentateuch (Exercit. Samar.) with no other intent, but to debase and disparage the Hebrew text, from which the *Reformers* had made their translations.

Much to the same purpose, and in a similar way, Father Goar published his *Εὐχολόγιον*, five *Rituale Græcorum*, Parisiis, 1647.—one of the most artful compilations that was ever committed to the press. The *manifest* design of the work was to shew the purity, and to demonstrate the excellency, of the *Roman* Missal, from the conformity of its offices to those of the *Greek* church. And as the case is there represented, the conformity is great indeed. But the whole is a continued fallacy; and the fallacy lies in this: that the several offices are all taken from late copies: from such copies as had no existence, until the *Eastern* churches, becoming subject to the Roman pontiff, had *altered* their rituals to the mode and practice of the *Western* church. This fallacious argument, though seemingly meant for the defence only of the *Roman* Missal, yet conveyed besides a latent condemnation of the *English* liturgy, which the *Index Expurgatorius* had reprobated before.

Renaudotius, who continued the work, went on in much the same manner, though in a less reserved way. See his Liturg. Oriental. Collect. tom. I. Dissert. Prim. cap. vi. where the defenders of our English Liturgy, Usher and Wharton, are most illiberally abused.

To the same head may be referred several portions of the various prefaces, &c. which we find prefixed to the *Benedictine* editions of the ancient fathers. All these, and such like authors, should be read with caution, especially by young students, whose diffidence of themselves may often prompt them to take what they read for granted; and consequently to be led into errors by the lustre and authority of great names. This is what I would wish to guard them against. And it is the sole aim of this Disquisition to shew, by example, how necessary it is, that we should think for ourselves; and, having coolly and candidly examined the subject, that we should finally determine upon it, as reason dictates and argument requires.

DISQUISITION II.

CONTAINING SOME REMARKS ON ORIGEN'S
CELEBRATED HEXAPLA.

BEFORE I come to treat of the Hexapla, it may be necessary to premise some little account both of the *Hebrew* text, and of the *Greek* versions upon which it was founded.

Now the *Hebrew* Bible, like other books, contracted doubtless some faults in passing through the hands of transcribers : and more faults of course, the oftner it was transcribed. What its real state might be at any particular period we cannot now justly determine. This only is certain, that the more ancient MSS are preferable to those of later date. Hence then it follows, that the *first* Greek interpre-

ters had, *cæteris paribus*, the advantage of those who succeeded them, in that they translated from a *prior*, and consequently a more *perfect* copy.

The *first*, that is, the *Septuagint*, version was made about two hundred and eighty years before the birth of Christ: and remained *alone in use* above four hundred years. In its progress through this period, it underwent, from various causes, many and signal alterations: insomuch that in the days of *Origen*, the differences between the copies were amazingly, and, as he says, lamentably great. The whole version before this time had been grossly traduced, and repudiated by the Jewish nation.

And because it had been so, *Aquila*, a native of *Pontus*, and a profelyte to Judaism, published, about the year of our Lord 130, *another*, and most *literal* version, which was immediately adopted by the Jews, and introduced into their Synagogues instead of the *Septuagint*. N. B. This is to be understood of his *second* edition.

After him, *Theodotion*, an *Ephesian*, and Jewish profelyte, undertook a *third* translation,

tion," and made it publick about the year 175. This, as most conformable to the Septuagint, obtained little or no credit among the Jews.

Lastly, about the close of the second century, *Symmachus*, a learned *Samaritan*, published a *fourth* translation, which was highly esteemed both by Jews and Christians; especially the second edition.

These *four* versions Origen had in his hands; and from them composed his *Tetra-pla*, the loss of which is greatly to be lamented. For the author, being then able to read the Scripture only in *Greek*, and having the highest esteem for the *Septuagint* version; rendered the text, which he placed in the first column, as perfect as he could; "adjusting
" the differences between the copies by the
" concurring sense of the *other* versions." Com. in Matth. Tom. I. p. 381. Had he stopt here, in my judgement he had done well.

But some time after this, he learnt the *Hebrew* language: and whilst he applied to the *Jews* for instruction therein, he imbibed from them a lasting opinion of the superiority and perfection of the *Hebrew* scriptures: which low-

ered his esteem for the *Septuagint* version. Accordingly, when he came, about the year 230, to compose the *Hexapla*, he made the *Hebrew* the standard; and gave preference to the several versions, as they acceded to, and agreed with it. This is evident from the structure of the work. For in the *first* column he placed the *Hebrew* text in *Hebrew* characters: and in the *second*, the same in *Greek* characters. This text he inserted manifestly from such a copy, as the Jews, his masters in Hebrew, best approved; and recommended to him as the most correct. How correct or perfect this copy was, we shall have occasion to enquire hereafter. Let us now go on with the *Hexapla*. In the *third* column he inserted the version of *Aquila*; and in the *fourth* that of *Symmachus*; the two Greek versions that were then in the highest estimation with the Jews. In the *fifth* he placed the *Septuagint* version, not indeed in the form he found it, but modelled and accommodated to *his* Hebrew text. And as it appeared, when compared with *that* text, to be in some places *redundant*, and in others *deficient*; so he prefixed an *obelus* or
dagger

dagger to all those *redundances*; and supplied the *deficiencies* out of the other *Greek* versions under the sign of a *star* or *asterisk*. The *sixth* column contained the version of *Theodotion*; which was seemingly thrust into this lowest place, as being of little account in the opinion of the *Jews*.

From this representation let us now see what conclusions may be fairly drawn. And,

1. Though the *Hebrew* copy, which *Origen* inserted in the *Hexapla*, might accord very well with the several copies, which the *three last* translators used; yet what probability is there, that it fully accorded with that more ancient copy, from which the *Seventy* made their version? Is it to be supposed, that the *Hebrew* copies underwent no alterations in the course of more than 500 years? But suppose we what we please; *Origen's* copy was evidently far from being perfect*. Sentences were in some places omitted; in others interpolated. For a notable omission, see *Joshua* *xxi.* 36, 37. And for as notable an

* The same may be said of the *Hebrew* copies which *Lucian* and *Hesychius* used; and upon which they formed their different editions of the *Septuagint*.

interpolation we may refer, I think, to *Isaiah* ii. 22. "Cease ye from man," &c. a verse which bears no affinity to the context; and which, from the cast of it, one may venture to pronounce, was foisted in by the Jews in derogation of "the man, Christ Jesus." It is wanting in the *Septuagint*; and stands excluded by crotchets in the *Arabic* version. Jerom, who never suspected its genuineness, owns however, that the Jews turned it from a *prophecy*, into a *reproach*, of our Saviour. (*Vide in loco.*) But a prophecy it could never be: it is not of that structure. It is manifestly a reproachful Jewish insertion. And Aquila knew perfectly well, how to render it according to the sense intended by it; which yet is no other than the sense we ourselves have given to it.

If this should not be admitted as an interpolation, more indubitable instances of imperfection the curious reader may easily find. Let him examine particularly *Amos* ix. 12. where the Hexaplar text, as appears from Jerom, was exactly the same with our printed Hebrew. *Origen* therefore read thus:

למען ירשו את-שארית אדום

But

But the *Seventy* very differently; after the following manner :

למען ידעו אחיהוה שארית אדם

And that this is the true reading, we have the testimony of inspiration to assure us. Comp. Acts xv. 17.

Seeing then that Origen's Hebrew copy was evidently mutilated, interpolated, and corrupted, what immense injury must he have done to the *Septuagint* Version, when he reduced it to the form of so imperfect a standard ! How often must he have applied his *obeli* and *asterisks*, not only without necessity, but even to the detriment and violation of truth !

But this is not the only injury which the *Septuagint* suffered by his means. He often subjoined to the old Greek version another, and, as he judged, a better version of the same passage, taken from some of the later interpreters, and thereby introduced an unhappy mixture, of which we have reason still to complain.

Instances of this kind are numerous. Thus, Psalm xvii. 36. to the *old* version, Καὶ ἡ σωτηρία σου ἀνέσθωσέ με : he added the *novel* one of

of Theodotion, Καὶ ἡ παιδεία σε αὐτὴ με διδά-
ξει. Both of which stand now together in
the *Alex.* and *Vat.* copies. In like manner,
Isaiah xv. 3. A. Σ. Θ. Καὶ ἐν ταῖς πλεῖταις
αὐτῆς: + O. Καὶ ἐν ταῖς ῥύμαις αὐτῆς. See also
Daniel ix. 27. *Alex.* And particularly Ha-
bakkuk iii. 2. And the like frequently in
other places; as Deut. xxviii. 12. xxxii. 40.
There is an instance of this kind alleged in-
deed by some, which seems to me by no
means pertinent. It is Psal. xii. 6. accord-
ing to the Septuagint, where we read,

Ἄσω τῷ Κυρίῳ τῷ ἐνεργετήσαυτί με·

Καὶ ψαλῶ τῷ ὀνόματι Κυρίου τῷ ὑψίστῳ.

But *these* cannot be two different versions of
the same Hebrew sentence. The latter is
manifestly a translation of the following he-
mistick:

וְאֶשָּׁא לַיהוָה אֱלֹהֵי מִשְׁכָּנֵינוּ

which now stands at the close of the viith
Psalm in Hebrew: and, I have reason to be-
lieve, stood originally at the close of THIS,
though afterwards unwarily omitted.

But to proceed. Origen was so servilely
attached to the translation of Aquila, how-
ever barbarous, that he often intermixed its

He-

Hebraisms with the Septuagint version, to the great injury both of the style and perspicuity of it. *e. g.* Aquila, *Hebraicæ lectioni serviens*, always rendered the Hebrew particle *אֵל*, when only the sign of the accusative case, by the Greek *σὺν*. This word *σὺν*, notwithstanding its impropriety, Origen transferred, as often as it occurred, into the *Septuagint* column of the *Hexapla*; and thereby crowded the text with barbarisms. Of these barbarous insertions we have now several remains, both in the Alexandrian and Vatican copies. Thus Ecclesiastes, ch. ii. ver. 17. *Καὶ ἐμίσησα σὺν τὴν ζωὴν.* And ver. 18. *Alex. Καὶ ἐμίσησα ἐγὼ σὺν πάντα μόχθῳ με.* But the *Vat.* reads *σύμπαντα.* So again, Eccl. ch. iii. ver. 17. *Σὺν τὸν δίκαιον καὶ σὺν τὸν ἀσεβῆ κρινεῖ Θεός.* See also Judges ix. 48. and x. 6. in Montfaucon's *Hexapla*.

From these three sources sprung many corruptions, which defaced the integrity of the *Septuagint* Version: And those were such corruptions as may justly be ascribed to the wrong zeal and bad judgement of Origen himself—to his wrong zeal in preferring the *later* Hebrew copies recommended by the
Jews:

Jews : and to his bad judgement in adopting, as he often did, the *barbarous* version of Aquila, not to mention the other two. By these means the *Hexaplar* column of the *Septuagint* soon became, especially when the signatures were omitted, a strange, heterogeneous mixture ; dissimilar in style, and irregular in construction ; of which the attentive reader has, at this time, frequent occasion to complain.

But, besides this injury, which it suffered more immediately from the perverse diligence of Origen ; the *Septuagint* version still underwent further adulterations, most of them founded on the *Hexapla*, from the critical audacity of transcribers.

When curious and critical readers came to compare the versions together, they soon began to think, that several words and phrases in the *later* translations were far more expressive of the original Hebrew than those which the *Seventy* had used. Upon this judgement formed, and preference given, they immediately inserted, either in the margin of their copies, or between the lines, all the words so approved. By these insertions all such ap-
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proved,

proved, but foreign, words became afterwards part of the text; sometimes to the total exclusion of the *Septuagint* terms; and sometimes in conjunction with them. Hence what woful depravation!

To this practice it is doubtless owing, 1st, that we now find so many Hebrew words translated *differently* in different parts of the *same book*, and sometimes of the *same chapter*. Thus the Hebrew word מורשים (Numb. xxxv.) is rendered by *four* different Greek words within the compass of *four* verses; viz. by τὰ προάξεια, ver. 2; by τὰ ἀφορίσματα, ver. 3; by τὰ συγκυρῆντα, ver. 4; and by τὰ ὅμορα, ver. 5. In Joshua, ch. xxi. the same word is often rendered τὰ περισπόρια, and as often τὰ ἀφωρισμένα. It has other renderings in other places.

To the same practice it is likewise owing, 2dly, that several synonymous words, taken from the other versions, are often *conjoined* to the original words of the *Septuagint* in the *same* copies. Thus, Gen. chap. i. 11, 12, κατὰ γένος, καὶ καθ' ὁμοιότητα. *Alex.* And Leviticus, chap. xvi. 31. Σάββατα σαββάτων, ἀνάπαυσις αὐτῇ, ἔσαι ὑμῖν. *Vat. Alex.* So
Judges

Judges v. 3. ἐνωτίσασθε σατράπαι, δυνατοί. *Alex.*
 And chap. xiii. 5. ὅτι ἡγιασμένον, Ναζιραῖον,
 ἔσαι, &c. *Alex.* Οχοη. 1 Sam. xv. 8. πάντα
 τὸν λαὸν ἐξωλέθρευσεν, (Ἡρεῖμ,) ἀπέκτεινεν.
 N. B. Here are not only two synonymous
 Greek verbs coming together; but the corre-
 spondent Hebrew verb is also connected with
 them: for the word Ἡρεῖμ is plainly a cor-
 ruption of the Hebrew *החרים*, *interfecit*;
 though it has been, somehow, injudiciously
 turned into a proper name; viz. Ἱερεῖμ. See
Edd. Vat. Alex. ver. 3. Ald. &c. More exam-
 ples the attentive reader will easily supply:
 for they occur perpetually.

And I must hasten to observe, 3dly, that
 these synonymous terms are often *substituted*
 one for another in *different* copies of the Sep-
 tuagint. Thus, for the Hebrew *חמיו*, Gen.
 xliii. 30. the *Vatican* has τὰ ἔγκατα αὐτῷ,
 from the *Seventy*. The *Oxford MS* τὰ
 σπλάγχνα αὐτῷ, from *Aquila*. The *Alex.*
Ald. and *Compl.* τὰ ἔντερα αὐτῷ, from *Sym-*
machus. A little further on, chap. xlix. 12.
 the Hebrew *כלילי* is rendered in *Vat.* and
Alex. χαροποιοί: But in other copies, from
 different interpreters, καθαροί, θερμοί, διαπυροί,
 φοβεροί.

πολεμοί. Instances of this kind are endless. Let me therefore refer for more particulars to Bos's Septuagint, various lections, where they meet the eye in almost every page.

The forementioned points being duly considered, we cannot, I think, but conclude, that the author of the *Hexapla*, eventually indeed, though not intentionally, contributed a great deal to the depravity and corruption of the *Septuagint* version; which we can now by no means rectify again.

All the blame, however, must not be laid on *Origen's* *Hexapla*: the other two editions, those I mean of *Lucian* and *Hesychius*, bore most probably a share in the mischief. Let us inspect only the book of *Judges*: and what amazing differences do we find therein between the Alexandrian and Vatican copies! Whence now could these differences, so peculiar in their kind, take their rise, but from one or other of the last mentioned editions? Indeed Dr. Grabe, *Epist. ad Millium*, has clearly proved, in my opinion, that the *Alex.* MS exhibits there the reading of the *Hexapla*, and the *Vatican* that of *Hesychius*. And if the *Hesychian* edition supplied thus the entire
version

version of a whole book, it is hardly to be doubted, that it also supplied many distinct various readings in other parts of the Old Testament. How much the edition of *Lucian* might contribute to the same purpose, I am not sufficiently able to determine. We are hitherto less acquainted with *that*, than with any of the *other* editions. Codex Barberini, which contains the minor prophets, seems to be the only copy, that, so far, exhibits the *Lucianean* text.

These are the principal causes, chiefly derived from Origen's *Hexapla*, which combined to corrupt the *Septuagint* version. True indeed it is, that errors, variations, defects and transpositions had invaded the text long before the causes, here specified, could take effect. But those errors, defects, &c. are of a peculiar kind, far different from these which we have now remarked. They have also been noticed, and accounted for, in another work *; and therefore can have no place here. For the chief purport of this disquisition is only to shew, what effect and influ-

* See Enquiry into the present State of the Septuagint Version, § 3, 4, &c. printed in 1769.

ence the several editions, and particularly the *Hexaplar* edition had on the original *Septuagint* text. And the effect, as it now appears, was, that, instead of improving it, they manifestly destroyed and ruined its integrity. Ruined, I say, its integrity : because we have now no means in our hands, by which it may be thoroughly restored.

Some indeed have thought, that if we could recover a complete copy of the *Hexapla*, with its several signatures properly disposed, the various corruptions of the *Septuagint* might be easily distinguished, and as easily rectified of course. Something, we allow, such a copy might contribute to this effect : but not near so much as the patrons of the *Hexapla* have warmly imagined. For, what if Origen's *Hebrew* copy, which he made the standard of perfection, should be found after all to be itself extremely imperfect ; would not such a copy, instead of correcting the errors of the *Septuagint*, rather tend to increase their number ?—would it not basely influence and corrupt the text ? causing to be excluded by *obeli*, as redundances, phrases that really were not redundant ; and pointing out cer-

tain defects to be supplied under *asterisks*, in places not really defective.

That this was the case with the *Hexapla*, I have in some measure already shewed; and shall hereafter prove more at large *. The point is, I shall manifestly prove, that in consequence of the faultiness of the *Hebrew* column, it was the hard fate of the *Septuagint* column to be in some places mutilated by *obeli*, and in others interpolated by *asterisks*, where in truth and propriety neither *obelus* nor *asterisk* should have been ever inserted.

Nevertheless, when they *were* inserted, the fame of Origen conveyed them from the *Hexapla* into *other* copies; where some remains of them are still existing. But let them exist where they will: as several of them were evidently placed wrong at first, the retention of them can be at present of no great utility.

The foundation of most Biblical errors lay very remote, in the early corruption of the *Hebrew* text: and therefore the reformation should have begun there. Had Origen done in his day, what Dr. Kennicott did in

* See Appendix.

his: that is, had he collated all the *Hebrew* copies that were then to be found, and presented to the world their various readings, he had justly merited eternal praise; for then he would have been in a peculiar sense, “the repairer of breaches, the restorer of paths to dwell in*.” But, in the manner he chose to proceed, his immense work turned out at last to little or no profit. His scheme, though he perceived it not, was rather unfavourable to the Church; and by the accomplishment of it, he did upon the whole more harm than good. The *harm* consisted in this; that he, first, confirmed and established the *later* and more *imperfect* Hebrew copies; and then, in compliance to them, most grievously adulterated the *Septuagint* Greek. Or to represent it in another light: He rejected, in effect, the *old* Hebrew copies, and the *old* Greek version, upon which the Church of Christ was built; and, by adding the weight of his approbation to the *novel* translations, strengthened the hands of the unbelieving Jews. What *good* he did by this famed compilation, I am yet, I confess, to learn. For when he

* Isaiah lviii. 12.

adopted their copies, it was rather of disadvantage to the Christians to know how the Jews read.

Should there be any, who are still inclined to deplore the loss of the *Hexapla*; let them take comfort to themselves in this assurance; that large portions of it, especially of its most valuable columns (viz. the Hebrew and Septuagint), are now extant in the works of Jerom. As for the *obeli* and *asterisks*, which are there wanting, they may be supplied from other copies. They have indeed been supplied in great numbers by the care and industry of the learned Grabe: and now stand inserted in his celebrated edition of the *Alexandrian Manuscript*.

APPEN-

A P P E N D I X.

IN the course of the foregoing Disquisition it has been frequently intimated, nay, indeed, asserted, that the *Hebrew* column of the *Hexapla* was very imperfect and corrupt; chargeable, in some places, with great *defects*, and, in others, with needless *redundances*. These are weighty assertions, and therefore it is now time I should make them good; and confirm them by appropriate instances.

1. First then, let us consider the *defects* of Origen's *Hebrew* text, and his consequent misapplication of *obeli* in the *Septuagint* Greek. In Genesis, ch. iv. 8. we read, according to the LXX, "And Cain said unto Abel his brother, Let us go into the field." Gr. Διέλθωμεν εἰς τὸ πεδῖον. Now these words Origen obelized, because the correspondent Hebrew נלכה השדה was not in his copy. It is how-

ever in the *Samaritan*; and must also have been in those copies from which the *Syriac* and *Latin* versions were made; and it is so far from being superfluous, as Jerom (*Quæst. in Gen.*) asserts, that the very next sentence plainly implies it; and seems to be hardly congruous without it.

2. We are told, *Gen. xiii. 13.* that “the men of Sodom were wicked, and finners ἐναντίον τῷ Θεῷ σφόδρα; in conspectu Dei valde.” Upon which Jerom remarks, *Superflue hic in LXX interpretibus additum est, in conspectu Dei.* From whence it is evident, that the word לִדְוָל was not extant in the *Hexapla*, though now to be found in all our *Hebrew* copies.

3. *Exod. xii. 40.* The *Septuagint* version reads thus: Ἡ δὲ παροίκησις τῶν υἱῶν Ἰσραὴλ, ἦν παρώκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, αὐτοὶ καὶ οἱ πατέρες αὐτῶν, ἔτη τετρακόσια τριάκοντα. And this reading the *Samaritan* copy, the *Targum* of *J. Ben Uziel*, and the series of the history, unanimously prove to be right. But *Origen*, whose *Hebrew* copy was just as imperfect as *ours* at present is, daggered out the words, Καὶ ἐν γῇ Χαναάν, αὐτοὶ καὶ οἱ πατέρες αὐτῶν ;

αὐτῶν; and by so doing egregiously falsified the truth of scripture. For, “the sojourning of the children of Israel, who dwelt in *Egypt*,” was only 215 years; and therefore the other 215 years, the time that their fathers sojourned in *Canaan*, must necessarily be taken-in, to complete the specified sum, 430. One printed Hebrew book (viz. Cod. 651 Kennicott) reads here *ובארץ כנען*, conformable to what the LXX interpreters read in their copy.

4. We read in the book of Numbers, ch. xx. 25—28. and ch. xxxiii. 38. that “Aaron died, and was buried in mount *Hor*.” And yet it is related, Deut. x. 6, that “he died, and was buried at *Mosera*,” seven encampments short of *Hor*. Both these accounts stood precisely in *Origen's Hebrew* copy as they do at present in *ours*. But these contradictory accounts cannot possibly both be true. One or other of them must be false. And the false one, as appears from its *Samaritan* parallel, and the series of the history, is that which is recorded in Deuteronomy. But however false that account is, and however, as such, it may arraign the integrity of the

Origenian copy ; yet does it by no means affect the original authentic account delivered in the other places. For this text, Deut. x. 6, 7, is evidently a blundering interpolation ; foisted in, I know not upon what grounds. It has no connection with the context : It is superfluous and impertinent : And it manifestly interrupts the current of the narration. I think the same of the *Samaritan* text, though more ample, just, and perfect.

5. In 1 Kings xi. 13. Origen's Hebrew copy formerly read, as our printed copies now do, שֵׁנִי אֶחָד אֶתֶן לְבִנִּי "I will give ONE tribe to thy son." And ver. 32. וְהִשְׁבַּת הָאֶחָד : "But he shall have ONE tribe." So again, ver 36. וְלִבְנִי אֶתֶן שֵׁנִי אֶחָד. And unto his son I will give ONE tribe." And then again, ch. xii. 20. "There was none that followed the house of David, וְלִי שֵׁנִי יְהוּדָה, לְכֹהֵן, but the tribe of Judah ONLY." Now these *four* passages flatly contradict the truth of the history, and the express phraseology of other places. The emblematical prophecy delivered in 1 Kings xi. 29—31. evidently gave but TEN tribes to Jeroboam ; and left the

the other two to Solomon's son. These two tribes accordingly adhered to him. For, "when Rehoboam was come to Jerusalem," it is said, 1 Kings xii. 21. that "he assembled all the house of Judah, with the tribe of Benjamin, to fight against the house of Israel, to bring the kingdom again to himself." Conformably to this just and true representation of the fact, the LXX interpreters, for שְׁנֵי שִׁבְטֵי אֶחָד read in their ancient copy שְׁנֵי שִׁבְטֵי, δύο σκῆπτρα *, two tribes. And the last passage, viz. 1 Kings xii. 20. they read according to the following translation: Καὶ ἐκ τῶν ὀπίσω τῶν οἴκου Δαυὶδ πάρεξ σκῆπτρα Ἰούδα καὶ Βενιαμὴν μόνοι. From hence then it manifestly appears, that *all* the fore-cited passages, as they now stand in the *Hebrew*, are not only chargeable with corruptions, but with corruptions wilfully made, and made by the Jews of the tribe of Judah; who, wishing to magnify their own dignity and character, totally excluded the whole tribe of Benjamin.

Let these instances teach us to esteem and revere the *Septuagint* Version; since it is by *it* that we are chiefly enabled to detect and expose such pitiful frauds.

* The Greek version has now, erroneously, and in direct contradiction to itself, σκῆπτρα ἑν, 1 Kings xi. 13.

6. In the cxlvth Psalm, which is alphabetical, a whole verse, under the letter *nun*, was evidently wanting, as appears from Jerom, in the *Hebrew* column of the *Hexapla*. It is now also wanting in all our present copies. But the *Septuagint* version in this place, viz. between the 13th and 14th verses, interposes the following hemistichs :

Πιστὸς Κύριος ἐν πᾶσι τοῖς λόγοις αὐτοῦ,

Καὶ ὁσίου ἐν πᾶσι τοῖς ἔργοις αὐτοῦ.

which, being again restored back into *Hebrew*, would regularly and completely fill up that hiatus which we now complain of ; for thus the whole would run ;

נאמן יחזה בכל דבריו . . . וחסיד בכל מעשיו :

And this reading is to be found at the bottom of the page in Cod. 142. *Kennicott*. That it originally occupied a place in the *Hebrew* text, is evinced not only by the structure of the Psalm, and the authority of the *Septuagint* ; but also by the concurring testimony of the *Syriac*, *Æthiopic*, and *Arabic* versions : to say nothing of the *old Latin*.

7. The like observations may be made on several parts of the prophetic books. Thus

in

in Hosea, ch. viii. 13. Origen obelized this half-sentence, Καὶ ἐν Ἀσσυρίοις ἀνάθαρτα φάγονται, because the correspondent *Hebrew* did not exist in his copy. But it is more than probable, that it was formerly extant in that ancient copy which the Seventy interpreters used. It is repeated, and occurs now at full in ver. 3. of the following chapter. And here indeed the sentence appears to me to run lame without it.

With respect to Hof. xiii. 4. (where Origen obelized the following words, ὁ σερῶν ἔρανόν, καὶ κλίζων γῆν, ἧ αἱ χεῖρες ἔκλισαν πᾶσαν τὴν σρατῖαν τῷ ἔρανῳ, καὶ ἔπαρέδεξά σοι αὐτὰ τῷ πορεύεσθαι ὀπίσω αὐτῶν.) I have, I must own, my doubts. Jerom, on the place, observes: that “nothing of this kind is to be found either in the *Hebrew*, or the three *later Greek* versions, nor yet in the *old* version of the *Seventy*.” The words then, it is supposed, came in from some of the *Alexandrian* copies. And if so, they must have come originally from the edition of Hesychius. But could Hesychius insert any thing in his edition without the authority of the *Hebrew* to support it? I should think not. But be that

as it may; what I am most concerned to remark is, that our present *Hebrew* text (and it was the *same* in the Hexapla) is here evidently mutilated; and of course corrupted. "I am the LORD thy God from the land of Egypt," makes at best but an indifferent sense; if indeed it makes any sense at all. The sentence is maimed and imperfect: it wants some words to make it complete: and those words, as appears from the several versions, the ancient *Hebrew* copies uniformly supplied; for the *Septuagint*, the *Syriac*, and *Arabic* interpreters, and also the *Chaldee* Paraphrast, manifestly read אשר הוצאתיך after אלהיך; which restore both grammar and sense. But if these *two words* were dropped, and surely dropped they were in this place; Q. Whether *other words* might not share the same fate? N. B. ch. xii. 9. where the same imperfect phraseology occurs, is to be corrected in the same manner, and on the same authorities: and then it will run, as it ought, in *English*, "I the LORD thy God, who brought thee from the land of Egypt, will yet," &c.

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In the prophet Haggai, ch. ii. 10. the obelized words, Καὶ εἰρήνην ψυχῆς εἰς περιποίησιν παντὶ τῷ κτίζοντι τῷ ἀνασῆσαι τὸν ναὸν τῷ τόν, seem to me a necessary addition for the personal encouragement of the desponding builders; and had probably their counterpart in the more ancient *Hebrew* copies. How else came they to obtain a place in all the copies of the *Septuagint*? The same perhaps may be said of the obelized part of ver. 14. *Alex.* ver. 15. *Vat.*

Ibid. ver. 22. Here the prophet repeats a message, which he had delivered once before; and he repeats it, according to the *Greek*, as fidelity required, in the same precise terms. Ἐγὼ σείω τὸν ἔρῳον καὶ τὴν γῆν, καὶ τὴν θάλασσαν καὶ τὴν ξηρὰν. But the last member of the sentence, καὶ τὴν θάλα. &c. Origen marked for omission, because the correspondent *Hebrew* was not in his copy. It is however extant now in ver. 7. and was doubtless originally here also. What follows in the *Greek*, ver. 23, is exactly right according to the *Vatican MS*; but the *Alexandrian* is very imperfect; and so was the *Septuagint* column of the *Hexapla*, as manifestly appears from the testimony of Jerom. Vide in loco.

I shall

I shall burden the reader with no more instances on this head, but pass on to the next; under which I am to consider the needless *redundances* of Origen's copy, and the consequent misapplication of *asterisks*.

All interpolations or additional insertions are manifest redundances. And interpolations of various kinds are now acknowledged in the *Hebrew* text: some of so ancient a date, as to have obtained a place in the *Septuagint* version. To this class may be referred, 1. Explanatory sentences, introduced from the margin; such as, "now an Omer is the tenth part of an Ephah." Exod. xvi. 36. 2. Bifnomers or double names; such as, "Kirjatharba, the same is Hebron." Josh. xx. 7. And, 3. Heedless repetitions; such as that which stands improperly and imperfectly at the end of 2 Chron. chap. xxxvi. 22, 23. And then rightly and completely at the beginning of Ezra, chap. i. 1—3, respecting the decree of Cyrus.

But these are not the instances I mean to dwell upon: I shall rather insist on some later interpolations, discoverable by the omissions in the *Septuagint* copies.

The

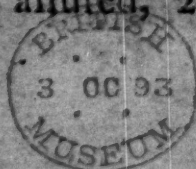
The extensive interpolation of 20 verses, 1 Sam. xvii. 12—31. I leave to stand on Dr. Kennicott's arguments; and proceed to others more obvious.

It is apparent from what Jerom says, Epist. ad Jun. et Fret. that in Psalm xviii. 14. the *Hebrew* column of the *Hexapla* formerly had, as *our* copies now have, the following words, *ברד ונהלי אש*, superadded to it. But these words convey no sense where they stand. They were not extant in that copy, from which the *old* Greek version was made. They are not to be found in the parallel place, 2 Sam. xxii. 14. And they are now wanting in four *Hebrew* MSS. The truth is, they evidently came in from the preceding verse by an error of the transcriber. This error Origen confirmed; and, by repeating in consequence the correspondent version, *χαίλαζα ἔ ἀνθρακες πυρὸς*, greatly vitiated the Greek text, and egregiously misapplied the asterisk. Grabe, in opposition to all the Greek MSS, copied him with little judgement; his attachment to the *Hebrew* led him wrong.

There is a manifest interpolation of some length in the *Hebrew* text of Jeremiah, chap.

xxxix. which also had a place in the *Hexaplar* copy. It begins ver. 4. "and it came to pass, when Zedekiah the king of Judah saw them, &c." and runs on to the end of ver. 13. I pronounce it an interpolation, because it is wanting in *all* the copies of the *Septuagint* version; and the connection in the Greek is perfectly just without it. Chap. xxxiii. 14—26, is of the same spurious kind. And so is 1 Kings, xiv. 1—20.

The liid chapter of Jeremiah, which was evidently copied from 2 Kings xxiv. 18, &c. and placed where it is by way of introduction to the book of Lamentations, contains another interpolation of three verses (viz. 28, 29, 30) discoverable by the same means; that is, by its total omission in the *Septuagint* version. This insertion was purposely made by some zealous Jew, who wished to lessen the disgrace of his nation by diminishing the number of captives. But in that diminution he shamefully violated the truth of history. For though he asserts here, ver. 30, that "all the persons carried away captive, at the three different times, were only 4600;" yet are we well assured, 2 Kings xxiv. 14,



16, that no less than 1800 were carried away at one single time. So false and glaring is this interpolation; which nevertheless stood for genuine in the Hexaplar text: and its correspondent Greek Origen introduced under asterisks from the version of Theodotion; as he had likewise done with regard to the preceding instances.

I might still go on and insist on various other particulars. But to enumerate the many dislocations and imperfect repetitions, that occur in the book of Jeremiah, would be an endless task. I shall therefore say no more. and with respect to what I have said, I desire the reader will freely exercise his own judgement. For to speak in the words of St. Austin (Lib. de Dono Persev. cap. xxi) "Neminem velim sic amplecti omnia mea ut me sequatur, nisi in iis in quibus me non errare perspexerit."

